WORKERS of the WORLD UNITE

THE INTERNATIONAL SOCIALIST

No 308 — With which is incorporated The International Socialist Review for Australasia. — SYDNEY: MARCH 18, 1916. — Registered at the General Post Office, Sydney, for transmission by post as a Newspaper. — PRICE, ONE PENNY

The Passing Show.

Remember the Paris Commune.

The life of the Commune was glorious.

It represented the first great attempt at a Socialist revolution.

It meant, had it succeeded, not the replacing of one class with another, but the abolition of all class rule.

The Commune taught many things, but most of all it taught the need for international working-class solidarity.

It taught that Socialism cannot be achieved by isolated action in one country, that the capitalist class of all countries will combine against it.

The capitalist class the world over is solidly combined against the working class. It recognises the class struggle and acts so unscrupulously that there is no violence or perfidy it will not resort to to consolidate and retain its power.

The workers, therefore, must draw closer together and work for International Socialism, recognising that their emancipation cannot be an isolated affair, but one of world-wide dimensions.

Just as the civil war that marked the Commune was forced upon the workers of France, so is the great class war forced upon the workers of the world by the Capitalists.

Remember March 18, the anniversary of the Commune. Celebrate it; study it; and learn from it.

Poverty is no disgrace to the individual—it is the crime of capitalism.

Poverty and capitalism are inseparable. Abolish capitalism and poverty will disappear.

The average worker is poverty stricken, not because he is lazy, or intemperate, or sleepy, or thriftless, but because he is destined to be robbed of what he produces.

The robbery of the worker takes the form of Rent, Interest, and Profit.

The worker toils and endures a living death in order that a privileged class may live in luxury.

Millions of the workers' children are born into the world destined to a life of misery in slums and factories. Other children are millionaires by birth.

Anyone with brains enough to discourage the unwelcome attentions of a mosquito can see that as long as the present laws are in the Statute Books this cannot be a land of equal opportunity for all.

All laws hitherto made by landlords and capitalists are class laws—laws to enable a few to live upon the toil of others.

A story comes from Minneapolis about two girls who had worked in a dye factory for eight years. They received notice that their services were no longer required. They couldn't believe the notice, and reported as usual the following morning. When refused a job, they laid down on the floor and screamed, and two policemen had to carry them out. A judge subsequently fined them ten dollars each, regardless of the fact that they were fighting for the right to exist by honest work rather than by selling their virtue in the red light district. The story illustrates how capitalism starves women and fills the brothels.

Lady Frazer, writing in the London "Daily Mail," suggests that during the war everybody should do their own housework. What a revolutionary proposal! Many people who have never cooked a meal or even dressed themselves being relieved of assistance! Think of the Archbishop of Canterbury emptying the slops, the Bishop of London washing his

The European Situation.

The comic papers have dubbed Mr. Ford, the American pacifist, "the Peace King," and have turned their funny men loose upon him. The result is some pleasant fooling; but it is not half so funny as the efforts of the capitalist press of the different belligerent countries to prove that their nation alone is truly Christian and engaged in a war with a lot of heathen savages.

Dean Inge, preaching at St. Paul's Cathedral, said he "did not think we were being called to actual martyrdom as a nation." Certainly not! As long as thirty-nine archbishops and bishops receive £180,700 between them, no preacher can think the nation is suffering martyrdom.

London "Clarion" recently appealed for a thousand pounds to meet immediate financial needs. The money was speedily raised by readers, who feared the loss of their favorite paper. The result is encouraging in some ways, for it speaks well for the growing taste for Socialist literature. Propagandist papers stand on quite a different footing to ordinary newspapers. The latter are commercial concerns from beginning to end, and if the loss on them becomes too great, may be easily dropped. With propagandist papers it is different. They must be kept going somehow at any cost, and if funds are not present, those who are responsible for their conduct have to fight to the last gasp. There are any number of easier jobs in the world than running an advanced journal.

The London "Daily News" recently said—"Most of us, without knowing it, like the truth adulterated." How well that saying fits the average newspaper reader! And how do the pressmen love to adulterate truth!

The "Times" (London) says: "The birth of a son to the Dean of St. Paul's and to the Rev. Dr. David, Headmaster of Rugby, is announced on our front page today." Here's a chance for showmen. A son of this pair would be a first-class paying exhibit.

"They said this mystery never shall cease—
The priest promotes war, and the soldier peace."

—William Blake.

Asked in N.S.W. Parliament the other day if he would have an inquiry made into Chidley's case, Mr. George Black, Chief Secretary, said in the course of his answer that "there were circumstances in connection with the case of which the public were not aware, and which he (the Minister) did not consider it advisable to make known." This is just what the public objects to. Chidley is incarcerated not on the evidence produced in open court, but on some backstairs influence—some secret whispers which the public knows nothing of. A man is supposed to be judged on the evidence submitted in court and subjected to examination and cross-examination, but here we have the head of the Police Department, and no less a person than the State Chief Secretary, telling us that some other evidence tells most against a man who, on the evidence produced in court, should have been at once liberated. Mr. Black has put his foot into it, and the best way out for him will be to liberate Chidley before the mud is stirred up too much.

The patriots of W.A. got the jumps recently. They demanded that Premier Scadden should do all kinds of nasty things to all those with German names and German blood in their veins. Mr. Scadden asked if they included King George in their sweeping condemnation, and the fun commenced! Their roars were heard all over Australia.

Archbishop Kelly, speaking at a Catholic function last Sunday, said he knew secret societies were very strong in the Liverpool Camp. What a wonderful lot the soldiers must be! International Socialism, I.W.W.-ism, Wowserism, Masonry, Black Hand, and the devil knows what have been seen in their camp. Now, Father Kelly knows of another terror.

Little Billy has arrived in England, and is having the time of his life. Andy is insignificant in comparison. British papers devoting yards of space to his wonderful rise from school teaching to the Prime Ministership. Long catalogues of his engagements and meetings with distinguished statesmen and financiers have appeared, but so far nothing has been disclosed as to the real business he has in hand. We would like particularly to know what transpired at the meeting between Mr. Hughes and the British Chancellor regarding Commonwealth finance, but it would probably be too much to ask for any information as to the doings of our rulers.

A strong effort is being made in Melbourne to secure the release of Mr. J. Skurrie, who is serving a sentence of three months for remarks held to be punishable under the War Precautions Act, as likely to prejudice recruiting. Those concerned in the release movement point out the singular fact that the sole evidence for the prosecution was the "Age" newspaper report of a speech made at the Bijou Theatre, and that the reporter did not produce his shorthand notes in court, and admitted in cross-examination that the report, though substantially accurate, contained many variations from Skurrie's deliverance. Further, that the defendant maintained that the words he had used appeared in the "Age" altered in such a way as to make what he really did say something different, especially with regard to the alleged interjections.

The secretary of the release movement is Mr. R. S. Ross, 283 Elizabeth-st., Melbourne, who will be glad to hear from those willing to help.

A Chinese merchant and a clergyman were discussing religion in a railway carriage. "I cannot understand any man being so ridiculous as to believe in a wooden Joss," said the minister. "It is not so strange as to believe in three gods," replied the Celestial.

Professor Clow tells us that war is one of God's crucibles. Having marked his people's faults and failings, He puts them into this crucible. "In such a crucible as war He separates the precious from the vile, the pure from the foul, the false from the true, that He may bring forth His own to a finer loyalty and a nobler service." And when we see, as a result, millions of honest, useful workers dead, and a horde of munition makers, army contractors, and financiers fatter and richer than ever before, we are inclined to think that the crucible saves the dross instead of the precious metal.

The theory that war is a purifier and moral uplifter of the race is almost exclusively held by college educated divines and professors, who are hard put to it to explain how war comes to exist under an all-wise almighty Providence. To any logical mind, it seems impossible to believe in a "God of Love" who employs war as a moral uplifter.

"I'm tired holding fellows' hands and speaking easy words to them," said a young chaplain at the front." Thus runs a sentence in London "Evening News." The minister probably remembered how much nicer it used to be at home holding girls' hands.

"The manufacturers' dream of a millennium has come true; the combination of high prices and increased demand."—"Daily Mail."

Surely a curious millennium when 21 million men are trying to exterminate each other—a regular capitalist millennium.

The building of the Theosophical headquarters in London, which was to cost £200,000, was temporarily interrupted recently owing to lack of funds. The difficulty has been overcome by a wealthy individual who has undertaken to complete the building. It is curious to note how superstitions thrive. They seldom languish for want of money, like scientific movements do. With a fraction of the money spent on superstition, Socialists could soon put their movement in front of all others and inaugurate an era of peace and plenty on earth.

London "Evening News" says, with becoming reverence: "A dancing dervish, a Matabele witch-doctor—you may almost consider either of them a sort of clergyman." Exactly! A Billy Sunday sort.

Inquiring Person: "You are quite sure you saw the angels at Mons?"

Tommy the Heroic: "Sutingly! We was quite close to 'em, an' a pal o' mine wot was wi' me, spotted an' haunt o' his among 'em."

"It will be for the High Court to say whether it is lawful in this free Commonwealth for a bowelless militarism to trample on the rights of a free citizen." No, it isn't the "International Socialist" speaking—it's just the "Times" (Perth, W.A.), in a spasm of righteousness. But the other 27 7-8 pages of this paper yowl for the shackles of a "bowelless militarism" with a yowl that nearly bursts the ink-pot. Also, "this free Commonwealth" is good—the place is so darned free that you can only leave it as you leave our ally, Russia, per medium of a passport issued by Czar Hughes.—Perth "Truth."

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The International Socialist

Journal of Revolutionary Socialism and Industrial Unionism.

Owned and controlled by the International Socialists.

Subscription: Australia, 4s per year, 1s per quarter. Postage added to other countries.

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Sooner with half a loaf contented be,
And water from a broken crock ; like me ;
Than lord it over one poor fellow man,
Or to another bow the vassal's knee.
—Omar.

Socialism and Religion.

A REPLY.
(By Jayem.)

"Query" (or Queery) in "International Socialist," 4-3-16, is hurt at my attitude towards religion, although he admits that it has in the plural always stood at the back of warfare and the ruling class. Exactly my contention. Yet he (or is it she?) asks with the meekness of an expiring rabbit, "Couldn't we spend more time in showing that man himself is the highest expression of intelligence?"

Platitudes are useless. What Socialists are after is the right to direction of working class children's education. Under Capitalism, the master class, notwithstanding political power of the working class, have the right to say what shall be taught in State schools. Protestants here in Victoria have been for years opposing the policy of secular Government schools. Roman Catholics, who want a separate grant, have hundreds of their own schools all over Australia, managed by teachers who are priests and nuns. The dope of religion, belief in the efficacy of prayer and in the fables of a collection of ancient Jewish and Christian writings known as the Bible, are taught to working class children in State and Catholic schools and colleges, not in the interest of the scholars themselves, so much as in the interests of the master class—to render the future wage workers obedient slaves. Religion teaches them resignation to their hard lot on earth and pie in the sky when they die.

It has always been my desire as a Socialist and a Materialist to see Socialist Sunday schools established all over the world. For then, even with the present master class system of (so-called) education of workers' children on week days, on Sundays some of the poisonous dope might be eliminated from their tender young minds. In China, parents used to give purgative medicines to their children after they had returned from Christian mission schools, with the idea of expelling the poison of the foreign devils' teaching. Chinese parents of long ago were more concerned with their children's future than are the majority of working class parents amongst the white races. The average wage slave's children are sent not only to capitalist controlled State schools, but to Christian Sunday schools also, where they are filled to the neck with capitalist ethics—to be obedient slaves to Church and State.

Most so-called Socialists objecting to our anti-religious propaganda confuse an individual's private belief with religion as taught in schools, and upheld by the capitalist press, parsons, and plutes What the individual believes personally is his own concern. What particular kind of superstition, under the guise of religion, is taught to working class children, is a grave matter, and an outrage on the intelligence of boys and girls. It is taught in the interests of the master class.

Here in Melbourne money is being poured out for the funds of the Y.M.C.A. They have a national appeal for £25,000, and in a few weeks £14,000 have been collected. Contributors are all of the capitalist class, and the money is used for the spread of religion amongst soldiers in training in Australia.

If Christianity be religion, most surely Socialists are right in attacking it as scientifically as they attack the system of capitalism. Surely "Queery" does not deny the "religion" of all the Christian nations who are warring against each other in the interests of capitalism? Nor the religion of the Y.W.C.A., whose members are the most servile female wage slaves in the world, with the exception of members of the Salvation Army. The Catholic Federation, too, is run in the interests of church and capital. The greatest scabs, both male and female, are to be found amongst church members—not because they are religious so much as because they use religion as a cloak and to impress the boss with their "loyalty" to his interests and disloyalty to their own class.

Not until the Bible and its obscenities, its fables, and its childish conceptions of geology and astronomy and medicine is abolished in schools, and not until the sciences of chemistry, geology, astronomy, biology and every other ology are taught to working class children shall we hope to have an intelligent working class. Personally, I never bother to talk Socialism to any person over 30 years of age, because through this superstition of religion ground into them from childhood, they are incapable of assimilating the principle of the materialist conception of history.

The average grown-up does not read Darwin, Marx, Huxley, Haeckel, M'Cabe, Lowell, Robert Ball and the host of scientists' works, most of which are published so cheaply that the average worker may buy them. He prefers newspapers, magazines, and novels written from the capitalists' outlook and in their interests.

Our party should always suspect the so-called Socialist who implores us not to attack religion. The gentle creature really means the church, and is usually revealed ultimately as adherent of a church that organises its members industrially and politically, and sends them into revolutionary organisations just to see what's going on in the proletarian world.

Socialists do not seek to interfere with individuals' private religious beliefs. They can only hope that the rising generation will be taught the truths of science, of history written by scholars in the interest of the working class; and given a thorough knowledge of political economy children educated thus will have no need of religion as at present understood by ignorant people.

What Socialists seek to destroy, and should attack until it is destroyed, is the church as organised against Socialism with its objective of the world for the workers.

Is War Played Out?

JADED AND ANAEMIC NATIONS.

In our last issue Mr. W. J. Miles directed attention to the views of H. G. Wells on the war and its probable ending, as set forth in "The Saturday Evening Post."

To a great extent Mr. Miles' criticism of Mr. Wells as a war prophet was logical and just, as no writer of prominence blundered so badly at the beginning of the war as he did.

To some extent, however, the sting is taken out of any criticism of Mr. Wells by that gentleman himself. He candidly states that owing to his failure to fully realise how carefully Block had been studied in Germany, he was led into "some unfortunate prophesying at the outbreak of the war."

Mr. Wells claims to be a humble follower of Block, whose case is that "war between fairly equal antagonists must end in a deadlock because of the continually increasing defensive efficiency of entrenched infantry," which would "give the defensive an advantage over considerably superior numbers that would completely discourage all aggression." From this, Block concludes that war is played out.

We are not just now so much concerned with Mr. Wells as a prophet who has failed, as we are with him as a prophet who goes on despite all previous failures. As Mr. Miles pointed out, Mr. Wells' art is journalistic, and as a journalist who knows his public, he simply gives his public what it wants.

At the outbreak of the war, Wells the journalist heard the popular clamor, and, putting aside what Block and Angel had written, he proceeded to exploit the popular view.

Now, however, that time has knocked the bottom out of all the war-party's 1914 predictions, and the sad truth is beginning to dawn upon Mr. Wells' public, that worthy hastens to shift his ground and declare that the war must end in a deadlock with all hopes of a victory by either side shattered.

The fact we wish to emphasise is that Mr. Wells having shifted ground indicates that vast numbers of his countrymen have done likewise. And this is significant. As Mr. Miles says, Mr. Wells thoroughly knows his public, and "the larger part of his commercial success has come from telling people what they happen to be thinking in better style than they themselves can.

If Mr. Wells is telling people what they are thinking, we may be sure they have learnt a part of the bitter lesson they are destined to learn from the present war. He says: "Whatever surprises or changes this last phase of that blood-clotted melodrama, the Eastern Empire, may involve, they will not alter the essential fact of the great war, that the central powers and their pledged antagonists are in a deadlock, unable to reach a decision, and steadily, day by day, hour by hour, losing men, destroying material, spending credit, approaching something unprecedented, unknown, that we try to express to ourselves by the word exhaustion."

When the hopelessness and futility of the war is fully realised, Mr. Wells says, "the broad conditions of a possible peace will begin to get stated towards the end of 1916, and a certain lassitude will creep over the operations in the field. The process of exhaustion will probably have reached such a point by that time that it will be a primary fact in the consciousness of common citizens of every belligerent country. The common life of all Europe will have become—miserable. Conclusive blows will have receded out of the imagination of the contending powers. The war will have reached its fourth and last stage as a war. The war of the great attack will have given place to the war of the military deadlock; the war of the deadlock will have gone on, with a gradual shifting of the interest to the war of treasons and diplomacies in the Eastern Mediterranean; and now the last phase will be developing into prominence, in which each nation will be most concerned, no longer about victories or conquest, but about securing for itself the best chances of rapid economic recuperation and social reconstruction. The commercial treaties, the arrangements for future associated action, made by the great Allies among themselves will appear more and more important to them, and the mere question of boundaries less and less.

"It will dawn upon Europe that she has already dissipated the resources that have enabled her to levy the tribute paid for her investments in every quarter of the earth, and that neither the Germans nor their antagonists will be able for many years to go on with those projects for world exploitation which lay at the root of the great war. Very jaded and anaemic nations will sit about the table on which the new map of Europe will be drawn. Each of the diplomatists will come to that business with a certain preoccupation. Each will be thinking of his country as one thinks of a patient of doubtful patience and temper who is coming to out of the drugged stupor of a crucial, ill-conceived, and unnecessary operation. Each will be thinking of Labor, wounded and perplexed, returning to the disorganised factories from which Capital has fled."

If Mr. Wells' latest forecast proves true, the world will have learnt a bitter lesson, but it will be a valuable one. It will have learnt that war is, as Block says, "played out"; that permanent peace is desirable and inevitable if the race is to continue. Labor wounded, will perhaps not be so "perplexed" as Mr. Wells indicates, for it will have seen how it has been misused and destroyed to no purpose.

According to the Melbourne "Age," the recruiting sergeant employed in the North-Eastern district of Victoria is having considerable difficulty in enlisting the youth of that region. He finds that in every place "the sons have been despatched elsewhere" before his arrival, and that sons have been warned by their parents "never to come near their homes if they answer the call to enlist."

It is more difficult to believe what the recruiting sergeant says than it is to believe that the "Age" is drawing the "long bow" in favor of its contention that conscription is the only means of getting the 50,000 men promised by Prime Minister Hughes.

"Sanity."

After having wandered for some considerable time past numerous "Keep off the grass" signs and other popular emblems of a free country, you will understand my delight when I at last encountered a vacant seat. Now, thought I, for a few peaceful moments to recuperate my expended energy and incidentally to muse on the many interesting topics of the day. But such, however, was not to be. Glancing to my right I noticed a burly son of toil eagerly eyeing the unoccupied portion of the seat on which I was sitting, and moreover, he was making a bee-line towards me.

"Good day" said he.

"Good day" I responded.

"Any news?" he asked, evidently mistaking the folded copy of my "International" for a daily.

"Nothing startling" I replied.

"Tell me," said my companion suddenly, "what is sanity?" And I knew by the tone of his voice that he was neither ignorant, nor a fool, and I wondered what tragedy had brought this man down to dungarees and a slouch hat.

"Sanity—why sanity," said I, "is the possession of intelligence above reproach.'

"Are you interested in sanity?" he went on. Well, being a student of psychology, I certainly was, and said so, too.

"Perhaps, then," said my friend, "you can enlighten me. For several years past Chidley has been persecuted, and has once again been subjected to the indignity of being placed in an asylum for the insane, regardless of the fact that Chidley has apparently not harmed a living soul, yet the man, or men, responsible for the Gallipoli muddle, which cost us (owing to having no authentic account of the number, I leave it to the Editor) lives, are still at large, and still being paid for their blunders. And what is even worse, the workers tolerate it."

Well, I had not looked at it in that light, and suggested that even though Chidley were perfectly sane, he was certainly being well cared for.

The reply was brief and to the point. "Put a good pear" said he "into a barrel of bad ones and in a very little while that pear will be rotten like the rest. Listen—no man knows how sane he is, and not knowing how sane he is, no man knows how insane he is." This piece of philosophy is applicable to those who have condemned Chidley. He is a man who has the courage of his convictions, and he tells us that he wants to banish disease. "But," says "the man in the street," "if Chidley's way is right, why don't the doctors practice that way?" Fool! does he think that one, two and three thousand a year men want to stamp out disease? Why, as soon as they do they will be out of a job.

"A few instances" said my friend, "of the sanity of 'the man in the street.' Our State trawlers are compelled to throw away tons of catfish, the excuse being that they live on filth. How many persons refuse pork for the same reason? Then again, mankind became so inhuman that it became necessary to introduce a society for the prevention of cruelty to animals, and this society, after an existence of (I again call on our Editor) years, still allows the branding of horses and cattle with red-hot irons. 'Why,' says 'the man in the street,' 'that doesn't hurt them.' Well if animals don't feel pain, what in hell's the use of the society? I was speaking to my workmate yesterday on our present economic condition. 'Well, Bill,' said he, 'I was a fool. Twenty years ago I had a real good job in New Zealand driving a coach, and I got £3 10s. a week. I used to start about six in the morning and finish about half-past six at night.' I put it to him this way. 'How many hours in a day? Twenty-four—good. Divide that by six and we get six-sixth. How many hours a day did your work average?—twelve hours; that equals three-sixths; and how much for sleep?—eight hours, that equals two sixths.' Here we have a case of a man working and sleeping five-sixths of his life, leaving one-sixth of his life for recreation and the time expended going to and from work, and this man said he had a real good job. Let us take a look at the average worker. He works the week round till Saturday, and having a few leisure hours makes himself and the kiddies respectable (as far as the living-wage swindle will allow), and with the wife makes his way to 'pictures.' Here he discovers two things First the prices have been raised; secondly the seat which cost him 3d. on week-nights is now 6d.—100 per cent rise, whilst the seat usually occupied by those who can afford to pay more (6d. on week-nights) is now 9d. only—50 per cent. rise. Why? It's the workers' night out. The worker, however, sighs and forgets the cost of living in the oblivion with which he is always

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What We Want.

We are the hewers and delvers who toil for another's gain,
The common clod, and the rabble, stunted of brow and brain,
What do we want, the gleaners of the harvest we have reaped?
What do we want, the neuters, of the honey we have heaped?

We want the drones to be driven away from our golden hoard,
We want to share in the harvest, we want to sit at the board,
We want what sword or suffrage has never yet won for man—
The fruits of his toil God promised when the curse of toil began.

Ye have tried the sword and sceptre, the cross and the sacred word,
In all the years, and kingdom is not here yet of the Lord.
We are tired of useless waiting; we are tired of fruitless prayers;
Soldier and churchman and lawyer—the failure, is it theirs?

What gain is it to the people that a God laid down His life
If twenty centuries after His world be a world of strife?
If the serried ranks be facing each other with ruthless eyes,
And steel in their hands, what profits a Saviour's sacrifice?

Ye have tried and failed to rule us: in vain to direct have tried,
Not wholly the fault of the ruler, not utterly blind the guide.
Mayhap there needs not a ruler, mayhap we can find the way,
At least ye have ruled to ruin; at least ye have led astray.

What matter if king or council or president holds the rein,
If crime and poverty ever be links in the bondman's chain?
What careth the burden-bearer that liberty packed his load
If hunger presses behind him, with a sharp and ready goad?

There's a serf whose chains are of paper, there's a king with a parchment crown;
There are robber knights and brigands in factory, field and town;
But the vassal pays his tribute to a lord of wage and rent;

And the baron's toll is Shylock's, with a flesh and blood per cent.
The seamstress bends to her labor all night in a narrow room;
The child, defrauded of childhood, tiptoes all day at the loom;
The soul must starve, for the body can barely on husks be fed;
The loaded dice of the gambler settles the price of bread.

Ye have shorn and bound the Samson, and robbed him of learning's light;
But his sluggish brain is moving; his sinews have all their might.
Look well to your Gates of Gaza, your privilege, pride and caste.
The giant is blind but thinking, and his locks are growing fast.

—From the N.Y. "Independent."

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attended after witnessing a film creation of 'Honesty is the best Policy' or some other capitalistic fairy tale. In the morning he again takes the kiddies—this time to the seaside. He next discovers that the fares have been raised. (It's the workers' day out.) And here let me say that we have the rottenest tramway system in the world. They're always packed and they don't pay. Why doesn't it pay? Because the man who does the maximum amount of work gets the minimum of pay and vice versa. We have the conductor who collects the fare, the examiner who sees that the conductor collects the fares, the superintendent, who sees that the examiner sees that the conductor collects the fares, and the commissioner, who sees that the superintendent sees that the examiner sees that the conductor collects the fares. And they get a salary far greater than that of the man who does the essential and most disagreeable part of the work.

"Let us now look at the food question. Some few years ago 'men', in their quest for more profit became so corrupted and adulterated the food to such an extent as to endanger the lives of the community. So bad did it become that our legislators even had to introduce a Pure Foods Act to protect our lives. Then take our hygienic condition. Our waitresses are compelled to work 'full time' to obtain the necessary wage which allows them to exist respectably. There are certain times, owing to physiological conditions, when these girls should stay home, but they can't. What is the result? They are compelled to serve food for the best part of the day, generally between 6 a.m. and 8 p.m., and the law does not compel proprietors to instal the necessary convenience or allow the girls the required time off. We have hygiene taught at most of our public schools. It is made imperative that the child shall keep himself clean to fight the numerous disease germs the atmosphere contains. But what of apparel, the boot, which is almost the skin and practically skin-never even expected to be

down in a tram," continued "was a parson. After eulogising 'our' boys at the

Russians in Australia.

A REPLY TO BRISBANE "TRUTH."

In the Brisbane "Truth" on the 20th February, last., an article appeared dealing with the officials of the Russian Workers' Association and the Russian newspaper. In the author's opinion the officials of the said Association are criminals, scum of the Russian community, who have come to Australia for the sole purpose of doing evil. They've captured the Russian Association and they now control the newspaper.

The former has lost its reputation as an honest organisation and is now boycotted by a majority of Australian Russians. The latter (i.e., newspaper) is being accused of defending German "Kultur," of being subsidised by the German Government and of preventing 20,000 finely trained Russian reservists in Australia from joining the army of the Allies. The author, in order to confirm the above statements, gives us some "facts" regarding which we desire to say a few words.

The leaders of the Local Russian Association are political refugees. Every one of them was a member in Russia of the Social Democratic or Social Revolutionary Party, and at present are members of some local union of workers. Whilst in Russia they fought for liberties and citizens' rights which are enjoyed by Britishers now.

The Czar's Government proved to be more powerful than the newly-formed organisations of Russian workers. It arrested, cast into prison and then banished the most active agents of the working-class movement to Siberia for life. Some of them were lucky enough to escape to Australia and most are closely connected with the Russian Association. Not one of them was ever convicted of theft and therefore the author of the article in "Truth" made a mistake when he charged the secretary of the Russian Association with having served a sentence in a Queensland prison for such an offence. On the contrary, the present secretary, John Gray is one of those productive, industrious, and we will add respectable Russian workers who has toiled in Queensland for six years. He has a small farm at Wallumbilla and has always been a reproachless unionist (Butchers' Union) and fearless fighter for the rights and improved conditions of the working class. It is impossible for any criminal to join our Association. Its regulations plainly state that only those Russians who are of good character may become members. We should be very grateful to the author and others if they would inform us of the names of those members who are, in their opinion, criminals. The "Truth's" contributor is wrong when he asserts that our Association is being boycotted by the majority of local Russians. As a matter of fact the number of members is daily increasing. During the last year we organised branches in Pine Creek (Northern Territory), Mount Morgan and Canungra, and these branches are very popular amongst the local Russians. In this there is nothing to be astonished at, for our work is purely educational and social. We are endeavouring to bring the culture of the world to these workers and not any particular "Kultur." We desire to fully acquaint them with Australian life and conditions and thus make them conscious citizens of a democratic community. With this purpose in view we organise lectures, write essays and support any progressive movement amongst the Russian immigrants and also we look after their interests generally. In proof of our statements we will mention only a few facts:—Our work done among the visitors during the Christmas holidays, our struggle against the passport system introduced by the late Liberal Administration, and the formation of our Russian Library. As a rule several hundred hard-working Russians come into Brisbane for their Christmas holidays. Being away from social life the whole year they are anxious to reach town to get some reasonable enjoyment, to meet their fellow countrymen, to discuss industrial and political matters, and generally to rejuvenate their mental and physical energies so that they can return to their monotonous avocations with renewed vigour. The Russian Association is a medium by which all this is gained, therefore, during Christmas-time we organise, every day, meetings, lectures and social evenings. This work has always been appreciated by the Russians. Anyone present at the last annual general meetings would learn of the great work performed by the Association. They were meetings, too! They lasted from ten in the morning to eleven at night with real distinguishing Russian enthusiasm, peasants and workers were debating world-wide questions. Lectures and socials were overcrowded. In the same spirit meetings were organised by our branches all over Australia.

In regard to the passport system being introduced into Queensland two years ago—had we not fought against and compelled its abolition Russians here in Australia would have suffered the same restrictions as obtain in Russia itself. We take this opportunity of thanking Senator Turley for his valuable assistance in bringing this matter before the notice of the Labor Federal Government.

The Russian Association is esteemed by Russians of all ranks. Russians understand it, they created it, and they are receiving all information possible and attention to their many requests. That is why they love and support their only paper and Society. About three years ago it was difficult to procure a Russian book here in Queensland. Now there is a Russian library in Brisbane containing one thousand precious volumes. Part of the number were a free gift from various Russians, others were bought directly from Russia. Members of our Association can now be supplied with literature of every description printed in their native language. Now who formed this library? It was the Russian Association — not any Russian Consul or collection of Consuls.

We wish to mention here that there is a small section who were expelled for their immorality from the Association and it is this section that is trying to destroy our educational work. An instance of such an attempt is the article published in "Truth," entitled "Hun Intrigues in Queensland." The author vainly and without foundation tries to disparage the local Russian labor paper, which was prohibited from publication by the Minister for Defence on grounds known neither to the publisher nor any officials of the Russian Association. The author of the article has taken from issues covering a period of over two years, separate words and unconnected sentences—combined them and thus formed a part of a wholly misleading statement. Regarding the accusation against soldiers of the Dardanelles that they were a "band of hooligans" supposed to have been levelled by the Russian paper we can only say that it is about on a par with the statement that our paper, which is always in extreme destitution, is being subsidised by Germans. We are sending a letter to the Military Authorities requesting them to hold an enquiry into the financial and general position of the paper.

Anyone suspecting or being interested in this matter, friend or enemy, is welcome to examine our books. Besides every fortnight we have been publishing our reports on the pages of "Izvesia" (the name of our paper). Everybody could clearly see that the main source of income was drawn from subscriptions and advertisements. Since the first issue up to the last (No. 110) the number of subscribers has successively increased by hundreds. He who seeks truth must not take notice of "Truth" but must examine our books and papers and judge for himself. Our highest income (£65) was received after the Christmas meetings in January 1916. Is it reasonable and honest to say that this sum is too big to be obtained from our subscribers and advertisers, remembering also that we sell the paper at 3d. per copy?

If it is so then, with the same success, the author of "The Huns Intrigues in Queensland" can throw his dirty accusations against any newspaper in Queensland. Regarding the character of and views expressed by "Izvestia" we may say that it was a paper supporting the cause of the workers. Its controllers were Russian political prisoners who escaped from exile in Siberia. Their interests were closely bound to the interests of all toilers. They were ever-ready to defend the workers everywhere against their exploiters and they used their knowledge to explain to the readers of "Izvestia" how the Labor movement stood here in Australia and in foreign countries, and did everything to put the world's events in a proper light. How have they succeeded? That is another question. As far as we can glean the work was useful to and appreciated by the general public who understood Russian. All the time the subscription list grew and the paper became more popular. It was highly complimented by one of the best Russian journalists outside of Australia. The author of "Truth's" article is wrong when he states that the bona-fide politicals who supported the first Russian paper, "Echo of Australia," were absent from "Izvestia's" literary staff. On the contrary Mr. Sergarff, the late editor of the "Echo" was one of the most active contributors to "Izvestia" since its inception. The paper was controlled by a committee of five who were the editors, and during the life of "Izvestia" there was no change in the committee, despite the assertion of "Truth's" contributor to the contrary. It can be readily appreciated when we state that the general tenor of the paper was unchanged, seeing that the controlling committee was formed by the same personnel throughout. During its lifetime the paper critically dealt with topical events and carefully discussed and observed published articles of different opinions. In "Izvestia" was to be found not only articles criticising various achievments of Liberal and Labor Governments, but many articles appreciating Labor Party's work in the interests of democracy, in every issue were several columns dealing with union activities and on certain occasions articles were published written by A.W.U. officials. Similarly we dealt with the question of the war. We ask everybody to read, for example, the article entitled "Australian Workers and the War." In this we admitted the necessity in certain cases for the workers to participate in war, but we have never approved of the atrocities and beastly cruelties described in the Allied Press as German "Kultur." We challenge the author of "Hun Intrigues in Queensland" to show us the number of "Izvestia" where we, Russian political refugees, defended such "Kultur." It is true that "Izvestia" sometimes criticised such Russian army officers as Von Renenkampf, Missoedoff, etc. We ask are they not scoundrels, they who (Gen. Von Renenkampf) shot the strikers of the Siberian railway in 1905, and in 1914 was the cause of a slaughter of a hundred thousand Russian soldiers by the German General Von Hindenburg's army near Tannenburg (Prussia), who tortured the flower of Russian conscious workers—unionists—in the police star chamber (Colonel Miasoedoff), and who also sold thousands of workers dressed in soldiers' uniforms to the German Generals! This latter, Colonel Miasoedoff, was hanged as a spy. These facts are known the wide world o'er and are we in publishing them in our paper disgracing the Russian army any more than "Ruskoe Slovo" or "Novia Vremje" (official organ of Russian Government), two papers which published the facts before "Izvestia."

From Russian publications we have got the information that the late Russian Minister for War, Suchomlinoff, was charged with intentional inactivity in the matter of supplying the Rusisan armies with munitions. We also learned from the same source that the lack of munitions was the cause of the many reverses to Russian arms. Is the Russian Imperial Government to be commended for such a disorganised and disastrous state of affairs? Is the destruction of conquered justified from the point of view of democracy? Is the continual persecution of labor organisations, the banishment of Duma Labor Representatives to Siberia for life, the torturing of 300,000 political prisoners in Russian jails, Jewish pograms, the horrors and privations of refugees, and, in short, all those calamities of the Russian people caused by the criminal politics of the Tzar's bureaucracy to be praised or ignored by the Russian paper, "Izvestia?" If "Izvestia" had done so, it would not have been a labor paper, but an organ of the worst enemies of the world's labor movement. Further, the author of "Hun Intrigues in Queensland" does not like our attitude toward the Russian Consuls and especially to the Brisbane Consul. He considers that our treatment does not correspond to their titles, as representatives of the Imperial Russian Government. Unfortunately, it is not so. We

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front, he asked me how I answered my war census appeal. I told him I replied that as I was not consulted as to whether I should help start it, I didn't think it right that I should be consulted as to whether I should help finish it. He changed the conversation, and I asked him if he believed in the text he preached last Sunday, 'Trust in the Lord,' he replied emphatically. Then I asked him why he had a lightning conductor on the church steeple. He again wriggled and told me man was made after God's own image, and to question His actions was to question the work of providence. I asked him then if he cut off a limb, etc., would that be a sin towards his Maker. He was sure of it. So I asked him why he had his hair cut. He left me. So you see," said the man in the dungarees, "even though we question one another's sanity, we all contain, more or less, traits of character which to others appear to be ludicrous, and of which we are apparently unconscious. Robbie Burns was evidently a keen observer of human nature when he wrote—

'Oh would the Lord the giftie gie us
Tae see oursel's as others see us.'"

And with this concluding quotation my friend rose to go, leaving me a wiser though a sadder man—sadder that is on realising that the worker still tolerates this uneven system when by the use of judicious legislation he could reconstruct society to the lasting betterment of each and every unit of which society is composed.

REGINALD R. LEVY.

National Library of Australia http://nla.gov.au/nla.news-page12248220

are treating them really as bureaucrats of the Czar's Government. These gentlemen are as much defending the Russians in Australia as Count Bobrinsky (late Governor of Galicia) used to defend the Slavs in Galicia. As soon as a Russian applies for a certificate of his nationality, he has to undergo a series of annouances. The facts that he speaks Russian (the Consul does not speak Russian at all) and that other Russians are verifying his nationality are not sufficient for the Consul. He won't get satisfaction unless he produces a passport issued by the Czar's Government. Passports are not required by the Australian authorities, but the Consul asks for them. Moreover in the interests of recruiting the Consuls are asking local employers not to give any employment to Russians. When Mr. Sergaeff, in his open letter to the Sydney Vice-Consul, Mr. Welch (published in "Daily Standard"), asking him for information regarding the publication of amnesty to all political and religious exiles, who had escaped to foreign countries; when he asked him about the time the Russian Government abolished all th various groups of reservists, he didn't answer these reasonable and timely questions. He didn't because Russian Consuls in Australia won't follow the custom of this free country, where every official always answers the questions asked, and tries to explain them to all it may concern. The Consuls here always remain silent, ignoring those whose interests they are supposed to represent, and only *order* Russians to do one thing or another. Does the author of the "Truth's" article really think that Russians residing in free, democratic Australia are prepared to be slaves and tools in the hands of Russian bureaucrats, who call themselves Consuls. If he so thinks, then we are sure the majority of Russians differ from him. "Izvestia," on the 3rd February, published a letter sent by Russians from Sydney, which proves our statement. In the same copy there was a letter which advised Russians not to be alarmed and act reasonably. Such advice was useful for these reasons:—According to Russian law, men sentenced to exile for life (so-called exile settlers) are liable to not less than three years imprisonment, with hard labor, if they dared escape from the place prescribed. As this law is not repealed, so all political and religious refugees who would attempt to return to Russia, as the Consuls advise, would never join the army. They would be arrested immediately they reached Russian territory and would get years of hard labor. It does not matter how eager they were to fight, it would mean imprisonment all the same. That was why "Izvestia" stated that the Russian Consuls here, when calling "all Russians" to return and join the Russian army, were either ignorant of the law, or were consciously misleading the people. Anyhow, it is not "Izvestia's" fault that there are so few willing to return to Russia, but rather that of the Consuls themselves, who issued the orders, but refused to explain proper meaning of Tzar's manifestoes. About this 20,000 strong Russian Army supposed to be kept by "Izvestia" back here in Australia: Where did the author of "Hun Intrigues in Queensland" see such an army? We do not know, but according to Federal statistics (1911 census) there were in Australia 4456 Russians—males, 3413; females, 1043. If we admit with the author that there were about 600 immigrants coming yearly from Russia—say, 400 males and 200 females—even then the number of Russian males would not be much more than 5000. Deducting half as over age, under age, or unfit, we get the number of fit Russians somewhere around the 2500 mark. Out of this number about six or seven hundred (according to press reports) are already serving in the A.I.F. Some went back to Russia at the beginning of the war, and many who remain here are the sole supporters of their parents in Russia, who lost property (everything) in the present war. Therefore, the story about a 20,000 strong army being held here by the "Izvestia," and that about unpatriotic Russians are myths. The fact remains that practically every third Russian fit for service did volunteer for service.

It is very regrettable that certain irresponsible persons are using the Australian press to distribute absolutely unfounded and misleading rumors about the Russian residents here. It prevents a mutual understanding between Russian and Australian workers, and if the Government, instead of investigating the several insinuations and misrepresentations of the real intentions of the local Russian community, prefers to be blindly led by these insinuations and use the powers entrusted to them by the people for the purpose of suppressing the Russian Labour Press, and refuses to give the necessary protection to Russian workers—well, all we can say is that such a Government is lacking in democratic principles.

JOHN P. GRAY (Secretary), on behalf of the Russian Association.

JOHN COOK, on behalf of the literary staff of "Isvestia."

Russian Association,
Box 10, P.O., S. Brisbane, Qld.

The receipt of a copy of this paper is an invitation to become a subscriber.

A.S.P. News & Notes.

AUSTRALASIAN SOCIALIST PARTY.

Objective.—**The social ownership with Democratic control of the means of Production, Distribution and Exchange.**
Headquarters: 115 Goulburn St., Sydney.
LUKE JONES,
General Secretary.

CENTRAL EXECUTIVE.

Next meeting of the C.E. will be held on Sat. March 18.

LUKE JONES,
Gen. Sec.

SYDNEY BRANCH.

PARIS COMMUNE ANNIVERSARY.

The Sydney Branch will celebrate the anniversary of the Paris Commune at the Hall, 369 Pitt-street, on Saturday, March 18, at 8 p.m. A varied and attractive programme has been provided for. Concert items will be given from 8 till 9 o'clock. After that there will be a short speech, and at 9.30 the floor will be cleared for a dance. Refreshments will be obtainable in the hall. Admission will be 1/- single tickets, 1/6 double tickets; children free. Roll up!

Good propaganda meetings were held at the week end. The outdoor meetings were well attended. On Sunday evening Comrade Mandeno spoke in the hall on the conditions of the working class in New Zealand. He gave us many interesting details of the social conditions, and the working class movement in New Zealand. He criticised the different branches of the Labor movement in the Dominion, especially the local Federation of Labor, or the so-called "Red Fed." He demonstrated that it was degenerating into something like the Australian Labor Party.

Intending members may join by coming along to the hall, 369 Pitt-street, any Thursday at 8 p.m.

The Branch runs a speakers' class every Monday at 8 p.m.

FIXTURES.

Sunday, March 19, Domain: chairman, Highfield; speakers, Mandeno, Luke Jones, A. Rees, Mrs. Wallace.

Park Street.—Chairman, McCormick; speakers, Rosenthal, Rennell.

Sunday Evening Lectures.

SOCIALIST HALL, SYDNEY,
369 Pitt-street.

A Lecture will be delivered every Sunday, 8 p.m.

LECTURE.

Sunday, March 19, Luke Jones: "The Paris Commune."

SYDNEY HAS SOCIALIST LIBRARY.

The Sydney Branch of the A.S.P. has decided to establish a library at its hall, 369 Pitt-street. A respectable number of standard text books have already been obtained, and these will be augmented from time to time. There is something for the beginner as well as for the more advanced reader. A special feature will be the purchase of new books, whenever important publications on Socialism and related subjects appear. This will enable members to keep themselves informed about every new movement and development in the labor world. Donations of good books from members and sympathisers would be acceptable.

H. CHRISTOPHERSON,
Secretary.

MELBOURNE.

Our Branch was represented at the Yarra Bank on Sunday, 5th instant, at a meeting of combined organisations, including the Victorian Socialist Party and I.W.W. Speakers protested vigorously against the jailing (for three months) of Mr. J. Skurrie, under the War Precautions Act. A resolution was passed demanding his immediate release.

One of our members, Mrs. Nicholson, got into an argument with a member of the Federal Parliament, an alleged Labourite, and gave him a very bad quarter of an hour. Our lady comrade scored well, and got in some good Socialist propaganda. She was warmly congratulated on putting up a hard verbal fight against an experienced politician and making him sorry he ventured to contradict a Socialist on current events.

In the evening, Alf. Wilson, of the I.W.W., gave a good lecture on "Education." In Victoria, he said, the free, secular, and compulsory system of State School education did not please the parsons. At present, there is fight between the Rev. J. Nicholson, who represents the Protestants wanting Bible lessons taught to school children, and the R.C. Coadjutor Archbishop, Dr. Mannix, whose church wants a separate grant for its schools. The Bible, as an obsolete and useless book, was reviewed and the question asked "Of what use is it to teach boys and girls the superstition of religion?" Science contradicts the fables of the Bible. Geology, chemistry, astronomy all prove the slow growth of the earth. Ancient Egyptian priests with their knowledge of astronomy ruled the ignorant through fear. The Greeks were told that Jove made lightning and thunder, but their discoveries as navigators made them wiser. At the present time a privileged class is educated, but working-class children are bundled out of school into factories and other work, at the age of 14. What chance have they of gaining knowledge? Thus, when they hear Socialist speakers, they say "rot" because they are too ignorant to understand the truths of Socialism. The best and most perfect education, what all State scholars should be taught, is a knowledge of mathematics, chemistry, and the general application of science to economics. In this scheme of education the Bible in State schools has no place.

At the nominal price of threepence for 50, the hon. sec. has ready for issue, neatly printed cards, each headed: "Pass on to a live worker." They are in sets of three, and, in terse, live sentences, show wage slaves the way out of their present day hell.

A sample:—

"Organise as a class. Unite for Industrial Freedom."

"Capitalists struggle for cheap labour, low wages, longer profits."

"Workers struggle for higher wages, more of what labour produces, and better conditions."

"If you understand this simple truth clearly, you are a class-conscious worker."

"Under Industrial Unionism one union of all workers engaged in one big industry; all industries linked up into one Big Union."

For the Wilson Defence Fund we acknowledge with thanks, 10/- (ten shillings) from Newtown Branch comrades.

On Saturday, March 18th, we celebrate the anniversary of the Paris Commune, and on the same evening commemorate our fourth anniversary as a Branch of the A.S.P. The entertainment will consist of an address on the Paris Commune by one of our members, followed by a concert and dance. Tickets at usual prices—1/- men, and 6d. ladies.

J. M., Press Correspondent.

NEWTOWN BRANCH.

Branch Rooms, 41 Enmore-road, Newtown.

Economic and Debating Class held every Wednesday night.

PROPAGANDA FIXTURES.

Saturday: Chair, W. Gay. Speakers, F. Hancock, J. Kilburn.
Sunday: Chair, W. Gays. Speakers, F. Hancock, A. Kilburn.

RAY EVERITT,
Secretary.

AUBURN BRANCH.

The above branch meets every Monday night at comrade Jenkin's residence, Kurradah Road, Auburn.

Those who desire to join the branch and help in forwarding the Socialist cause should hand in their names to the branch secretary.

A. SCHOFIELD, Sec.
25 St. Helliers Road, Auburn.

BRISBANE NOTES.

Com. Hilder, of Sydney, has been with us this past few weeks, and on Sunday last he addressed an audience in Hardgrave Hall for a brief space, dealing principally with personal impressions of the workers in the different cities of Australia. The latter part of his evening was taken up by a general discussion following upon a short address on "Industrial Unionism" given by Mr. Williams, Gen. Sec. of the Aus. Building Industry Employees' Union. The perennial question of industrial v. political action never fails to provoke some keen expression of candid criticism. Many and varied were the outspoken opinions of the participants in the discussion. Mr. Williams and his voiced ideas were treated in no maidenly manner, but he stood the test smilingly, and no doubt benefited by the mental exercise afforded him.

Immediately following upon the funeral of Dave Bowman, late Home Secretary in the Ryan Government, there has been a most unholy rush of recruits—for a rest on the cushioned seats of the George-st. Political Hostel. Fortunately, all of them but one will be rejected. It would be more fortunate could they all be denied. A number of maudlin sentimentalists desired that Mrs. Bowman should go to the poll, but she very sensibly refused. Her son has consented to take a chance in the plebiscite, but he will be opposed by many eager aspirants. At the time of writing, the Liberal candidate has not yet come to light, but rumor points to a many-times-rejected old fossil.

To-day I visited our Comrade Jack Read. He has now been in the hospital six weeks, and by his appearance, physically, it will be six weeks more before he again is able to walk. His spirit is good, and he wishes me to convey, through the "I.S.," his thanks for the kind wishes and assistance rendered by many comrades. Mrs. Read and the "new arrival" are both doing excellently.

Please acknowledge following: from Harry Barcan, 5/-; from F. Kendall, 10/-.

We were all sorry to hear of the death of our Comrade Bomholtz. The movement can ill-afford to lose such, who are ever ready to give a helping hand.

Yours patiently enduring,
GEE BEE.

HELP WANTED.

Queensland and other comrades will be sorry to learn of the severe illness of comrade Jack Read, of Brisbane branch. Comrade Read is laid up in Brisbane Hospital with typhoid fever, and it will be several weeks before he can get about again. Meanwhile, Mrs. Read and family are hard pressed through the temporary loss of their breadwinner. Moreover, another child is expected shortly, so that Mrs. Read is badly in need of assistance. Any comrades or friends who can help might send a donation to Ern. Fredlien, Secy. Brisbane Branch, Box 10, P.O., Stanley-st., South Brisbane, Q.

Paris Commune.

The anniversary of the Paris Commune will be celebrated at the Socialist Hall, 369 Pitt Street, Sydney, on Sat. March 18.

Appropriate addresses, songs, recitations, musical items. Everybody invited.

Red Week.

Sydney and suburban branches will hold a Red Week in the first week in May. Tickets will be obtainable from branch secretaries and other comrades for all functions.

Donations of cash and goods may be sent to this office for the Bazaar. Every body send something, and help to beat last year's initial success.

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"A Fool's Talk" by H. E. BOOTE, is now in stock, price 3s. 6d. By post 3s. 9d.

Printed and published by William Robert Winspear, at 115 Goulburn-St., Sydney, for the Sydney Branch of the Australasian Socialist Party.

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